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# The Review

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## *The Faribault Plan in the Philippines.*



HAT has been apprehended, is on the road to be a reality. A Washington despatch, dated March 18th, says:

One of the most important acts of the Philippine Commission is the establishment of schools in the islands. It is realized that the rapid spread of education will be the salvation of the Filipinos. . . . Schools are to be established in every pueblo of the archipelago where it is practicable. Authority is given to the general superintendent to obtain from the U. S. 1,000 trained teachers at salaries not less than \$75 nor more than \$100 a month. The act provides that no teacher or other person "shall teach or criticize the doctrines of any church, religious sect, or denomination, or shall attempt to influence the pupils for or against any church or religious sect in any public school." Violation of the section is made punishable by summary dismissal from the public service. It is provided, however, that it may be lawful for the priest or minister of the pueblo where the school is situated, to teach religion for one-half hour three

times a week in the school-building to pupils whose parents desire it.

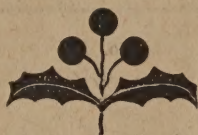
A regular Faribault public school system, therefore, is to be established in the Philippine Islands for "the salvation of the Filipinos"! But what right has the American government to force upon the Filipinos a system of education which can not but prove both morally and spiritually pernicious to them? The Filipinos are a Catholic nation, civilized by the Catholic religion and by Catholic missionaries. The Philippine Commission itself, in a report dated Nov. 30th, 1900, stated that, excepting the Moros, who are Moslems, and the wild tribes, who are pagans, the Philippine people belong to the Roman Catholic Church. The total number of Catholic souls shown by the church register in 1898 was 6,559,998. (Taft Report, page 30). A Catholic nation has a right to demand that its schools be none but Catholic. To introduce a so-called "unsectarian" public school system among them, is nothing short of sowing the seeds of religious indiffer-



entism and gradually undermining Catholicity. And "unsectarian," in the "American" sense, i. e., indifferent, irreligious, or godless in the Catholic sense—the government school remains, notwithstanding the appendage of three half-hours a week during which "it may be lawful for the priest or minister (!) of the pueblo to teach religion in the school-building to pupils whose parents desire it."

Shall the Catholics of the United States look silently on, whilst their unsuspecting brethren

on the other side of the globe are thus cheated by a clever device of their new masters? And who will have to come up for the cost of his extensive school system? The tax-payers, of course. Shall then Catholics meekly empty their pockets to extend and maintain a system of education which is totally opposed to Catholic principles and which Catholics, therefore, abhor, and in conscience must abhor, in whatever shape it may present itself? C.



## THE GERMAN CENTURY.

WITH at least as much justice as in naming the eighteenth century "*Le Siècle Français*," the nineteenth could be called "*Das deutsche Jahrhundert*" (The German Century), said the *London Tablet* some time since (No. 3171).

Hence Father Kent, O. S. C., in his review of the records and achievements of the century just closed, in the current *Dublin Review*, rightly opens with a survey of Germany's contributions to Catholic scholarship and thought. If the movement of German science and letters has during the last century been enormous, Catholic thinkers and writers (including those of Switzerland and Austria, of course) have largely shared in it. Out of the struggles of the revolution grew the Romantic movement—as brilliant in Germany as in France—followed by a splendid Catholic revival.

The most conspicuous instance of a man going through all three and dominating at least one, is Joseph von Görres, in whom historical science, natural science and mystic theology, mediæval romanticism and oriental scholarship find an adequate and brilliant exponent. The genius of Goethe alone can show the same universality; but if Goethe soared higher, he was far from being the same powerful factor in the political and religious move-

ments of his age as Görres. His earnest and eloquent '*Germany and the Revolution*,' in which he points out the path of reconciliation between religious and modern thought and science, has been compared to Burke's '*Reflections*.' In '*Europe and the Revolution*' his Catholic ideas were enlarged; maturing and deepening with his '*Christian Mysticism*,' which still remains a classical authority on its subject. His '*Athanasius*' roused and rallied the forces of Catholic Germany—an eloquent and vigorous vindication of the fundamental principle of Church authority and religious freedom. His name became a watchword for German Catholics, his influence dominant in Catholic thought.

In less stormy seas Friedrich v n Schlegel and Clemens Brentano follow. In his '*On the Language and Philosophy of the Indians*,' Schlegel was the first to seize the real significance of the relationship between the Hindu and European languages. It may be regarded as a foundation of modern scientific philology, "the wand of a magician," as Max Müller said of it. His translations in the measure of the Indian "*Sloka*" were warmly praised, even by so caustic a critic as Heine. His philosophies of history, of life, of language, are at the command of English readers in Bohn. '*The Life of Christ*, according to the Vision of A. C. Em-



merich,' Brentano's chief literary work, belongs to the domain of mysticism; a larger circulation both in French and English was obtained by his volume on the Dolorous Passion.

In Werner we had one of the most startling conversions of the time; who, from the poet of 'Martin Luther,' became a Catholic priest and religious preacher. Bitterly assailed, his character and sincerity have been defended by Carlyle; for which, pleads Father Kent, many sins should be forgiven him.

In historical studies illustrating the connection between Catholic truth and historic research, August Friedrich Gfrörer is distinguished. The history of primitive Christianity particularly attracted him; so that when the 'Leben Jesu' of Strauss appeared, he could authoritatively condemn it as unhistorical. A Life of the mediæval Pope Gregory VII. was his greatest Catholic work.

If Schlegel was a deeper thinker, and Görres a more powerful influence, the 'Symbolik' of Johann Adam Möhler is one of the finest achievements of the century in the highest regions of theological literature. His absolute supremacy can only be challenged by Newman's 'Essay on the Development of Christian Doctrine.' Both these great divines exemplify two leading principles in the science of the century—the principle of evolution and the use of the comparative method.

But Father Kent leads us to overstep our limits. Herder's Theological Library alone—without compeer in any literature—would have given Germany a place of honor in any *resumé* of the century. But there are still the labors of Hergenröther, Stolberg, Hefele, Janssen, and Pastor. In critical commentary on Holy Scripture, Indian philology, in Hug, Kuhn, Sepp, Haneberg, Catholic German scholarship is worthy of a people who can support such organs as the *Historisch politische Blätter* of Munich, the *Theologische Quartal-*

*schrift*, the *Katholik* of Mainz, the *Stimmen aus Maria-Laach*, and the *Philosophisches Jahrbuch der Görres Gesellschaft*.

We do not know whether Father Kent ignores the monumental labors of the German Jesuits; the *Tablet's* extracts from his paper, which we have used above, contain nothing on this head. No record of the Catholic work of the past century can be complete without due mention of Kleutgen's 'Theologie der Vorzeit,' and 'Philosophie der Vorzeit,' Lehmkuhl's 'Theologia Moralis,' the wonderful 'Philosophia Lacensis,' Baumgartner's studies in literature, especially his life of Goethe and the three volumes that have so far appeared of his epoch-making History of Universal Literature, Cathrein's 'Moral-Philosophie,' Christian Pesch's 'Praelectiones Dogmaticae,' the Fribourg 'Cursus Philosophicus' for the use of schools, the grand 'Collectio Lacensis,' Michael's History of the German People before the Reformation, and a host of other valuable contributions too numerous to mention.

Nor can any *resumé* of the century be complete without a paragraph on the 'Kirchenlexikon,' the largest and most scholarly ecclesiastical dictionary in any language, and the 'Staatslexikon' of the Görres Society, which is likewise an authority in its own particular line throughout the Catholic world.

Nor should we omit the classic Apologia of Hettinger, nor that of Weiss, nor the Patrology of Bardenhewer, nor two or three splendid textbooks of pastoral theology, nor Lindemann's and Brügger's histories of German literature, nor the massive 'Cursus Scripturae Sacrae,' which, though published in France, is almost entirely the work of German scholars of the Society of Jesus.

But we must close. Truly the nineteenth century deserves to be called the German century, at least in so far as Catholic scholarship is concerned.

ARTHUR PREUSS.





## *The Need of an Ecclesiastical Attorney at the Apostolic Delegation.*

**I**N a recent issue of THE REVIEW it was stated that the Germans of Okarche, I. T., lost their case in Rome. I hope they have lost justly. But practically all appeals of German Catholics here are lost in Washington and Rome. Is it because, in most cases, the complaints are without foundation? Hardly. In my humble opinion the whole difficulty lies in the fact, that their cases are not properly managed, not to say, are not managed at all.

Here is the usual course of proceeding: After long, patient suffering of neglect and abuse, people apply to the ordinary for redress. The ordinary may, possibly, then ask the rector or some of his friends about the matter. These answer, that the people have no cause whatever for complaint; that they are simply soreheads, kickers, etc. So the people receive a reprimand and are told to be obedient to their pastor. In the course of time, delegations wait upon the ordinary, petitions pour in—but all to no avail. The matter has been “fully investigated”—and that settles it.

Now an appeal to the Apostolic Delegation is in order. Some farmer or mechanic, with good heart and common sense, but without education, writes the appeal. A priest will scarcely dare to write it for them. The Apostolic Delegation at once writes the ordinary, who answers, that the complaint has been “fully investigated”—that the spiritual wants of the people are well provided for, etc. Sometimes the Delegate orders an investigation, which is often held without any one to represent the plaintiffs, or so that their side can not be fairly represented.

Of course, the Delegation will decide that a canonical investigation has been held, the case has been thoroughly considered—and the people have no cause for dissatisfaction. Sometimes statements are made in the decision which convince even the simplest member

that there has been no investigation at all, or that the facts have been entirely misrepresented. The consequence is, that people consider our ecclesiastical investigations, in part at least, a huge farce—and lose confidence in the Church.

The whole trouble seems to be that people make their appeal as best they can, and then leave the case to take care of itself, because they have no one to manage it for them; i. e., to explain properly the situation, answer objections, get further testimony, sound any so-called previous “full investigations,” etc., etc., in a word, there is no attorney to handle the case in a proper, judicial manner. I know of no one in the United States, although I have made enquiry, who would act as such attorney at the Apostolic tribunal at Washington.

What citizen, no matter how well educated, would, unless an attorney himself, plead his own case even before a simple country squire? He will employ a lawyer. Even the poorest tramp is given an attorney by the civil courts to defend him when in trouble. In the Church courts in this country alone, we have no attorneys, hence no canonical proceedings, and in consequence frequently no fairness or justice. Rome and the Apostolic Delegation want to be just and most bishops would act differently, if they understood the cases properly. Pastors as a rule have not the time or ability to take hold of such matters—and it would be apt to become very disagreeable for them if they did.

In Rome, it seems, there are priests whose sole occupation is conducting cases in the ecclesiastical courts. They are admitted canonically to practice as ecclesiastical attorneys, just as civil attorneys are admitted to practice at bar. Now, if there were such an attorney at Washington, justice and confidence would be restored and much scandal prevented. Such a priest should have no other occupation, as he would have plenty of work and a good



living, since most congregations, confident of the justice of their cause, would willingly pay a reasonable attorney's fee to obtain redress.

This is a matter that concerns all nationalities and the friends of justice everywhere.

There are so many lost causes which should not have been lost, that unless something is done along the lines indicated in this paper, there is danger of more trouble and scandal for the future.

A FRIEND OF JUSTICE.



## The Religious World.

### The Gradual Decay of the Dogmatic Principle in German Protestantism.

In the *Wissenschaftliche Beilage* of the Munich *Allgemeine Zeitung* (Nos. 28 and 29) Dr. Kraus, of Freiburg, reviews the 'Sixteen Lectures on the Essence of Christianity' of his colleague Prof. Harnack, of the theological faculty of the University of Berlin. His judgment of the work is summed up in the following paragraph:

Harnack's Lectures are a letter of renunciation addressed in optima forma to dogmatics, as it has been hitherto—no matter whether it be Catholic, Byzantine, Lutheran, or Calvinian—and to all churchdom as it has historically developed. The procedure can be compared only to the *auto-da-fé* which Luther performed on the 10th of December 1520 with the Corpus juris canonici. Only the wood has been saved. That it should give pain to many of the faithful within the pale of the Evangelical Church in Germany, was natural, and Prof. Harnack surely expected as much. We may rest assured that it was not an easy thing for such a high-thinking man like him, to sever the chords that connected him with so many of his own coreligionists. Withal, it is a fact that the latest phase of Protestant theology has encountered neither any strong reaction on the part of the Church, nor any kind of emphatic or successful protest. I think the conclusion is justified that this condition of things indicates a dying-away of the dogmatic principle within the pale of German Protestantism.

A severer judgment upon modern German "scientific" Protestantism has hardly ever

been pronounced. It means that German Protestantism has lost its soul. What is Christian religion without dogmatic foundation? Christianity without dogma is a knife without a blade, a dull weapon unfit to be used in the battle against atheistic radicalism.

Nor does American Protestantism essentially differ from the German in this respect.

JOSEPH WALTER.



### The Strength of Catholics in the British Empire.

Every now and then one runs across an article showing the immense progress Catholicity has made in the British Empire during the last century, winding up very often with a complaint against the Roman authorities, or rather the Pope himself, for not recognizing the Anglo-Saxon element to a larger extent in the Sacred College. The other day we were struck by the following quotation from the October number of the *American Catholic Quarterly Review*, in our Episcopalian contemporary, the *Angelus*, of Chicago (p. 191):

It is a fact that the (Roman) Catholic population of the British Islands is now hardly two-thirds what it was at the beginning of Victoria's reign. England, Ireland, and Scotland then had eight millions of (Roman) Catholics in a total of twenty-five millions. To-day they have five and a half in a population of thirty-three millions. Catholics (Roman) were then a third of Victoria's subjects in Europe. To-day they are hardly a sixth. Adding in the whole Catholic English-speaking population of



Canada, Australia, and all other British colonies, there are now a million fewer (Roman) Catholics in the Empire than there were when Victoria came to the throne.

Last summer, in elaborating a lengthy article on the progress, during the last century, of Catholicity in the mission countries of the world, we did not come across any such figures as given by the *Quarterly*. Famine and emigration have depopulated Ireland in Victoria's reign, but many of the Irish can be found in England and Scotland and the British colonies, especially Canada and Australia. Whilst our sources (*Kirchenlexicon*, *Staatslexicon*, Louvet's 'Missions Catholiques,' etc.) contain nothing about 8,000,000 British Catholics in the beginning of Victoria's reign, they emphatically deny that there are now but 5½ millions left. Whilst the boasted figures of the anglophiles have to be discounted considerably, those of the *American Catholic Quarterly Review* ought to be at least trebled.

J. F. MEIFUSS.



### Our Catholic Indian Schools.

We regret that, for lack of space, we are unable to comply with the request of the acting Director of the Bureau of Catholic Indian Missions, to print in full his latest appeal in behalf of the Catholic Indian schools.

Since June 30th, 1900, as our readers are aware, all government aid has been withdrawn from these schools, and it will take \$140,000 annually to meet their current expenses. For the present fiscal year the required sum has been procured, with the exception of \$25,000, which amount is absolutely necessary to continue the schools until the end of next June.

The Catholic Indian schools have not been needlessly multiplied, and even now have not sufficient accommodations for all the children (about 10,000) who ought to be provided for. They are necessary for the same reasons which make parochial schools indispensable for white Catholic children. If they would be discontinued, all the Indian children would be forced into the "nonsectarian" government schools, where, in the course of a few years, they would lose every vestige of the faith.

Here is a worthy object for the charity especially of well-to-do Catholics. All contributions should be forwarded to Rev. Wm. H. Ketcham, Acting Director, Bureau of Catholic Indian Missions, 941 F Street, Washington, D. C.

A distinguished prelate has suggested that in every diocese some kind of society be established, with the bishop or some clergyman appointed by him, as president, and the pastor of each congregation as manager of the local branch, for the purpose of aiding our Indian schools. With an annual fee of 25c, many members could doubtless be secured. A. P.



### Bishop Meerschaert and the Germans.

We have been publicly and privately taken to task for our (not in any sense "inspired") article in No. 50 of *THE REVIEW* on the Oklahoma trouble. Not one of our critics, however, took the trouble to prove in what we had erred.

Our reasons for taking the stand we took were:

1. The manifest exaggeration contained in one of the resolutions of the late so-called German Catholic Congress, of Oklahoma City, viz., that since eight years justice had not been done to the Germans. It was eight years since Bishop Meerschaert's nomination to the Vicariate Apostolic of Indian Territory. Oklahoma Territory had been opened to settlement two years previously. The Bishop found only two secular and seventeen regular priests in the Indian and Oklahoma Territories combined. No blame could fall on him at that time.

2. The complaints and protests—public or private—that had come to our knowledge, were mostly signed by two individuals, one of whom had, at a time, fooled a whole lot of German editors with a fake circular, while the other has no very enviable reputation as a "founder of colonies"; neither is a trustworthy witness.

3. The many facts concerning tramp-priests in the Western country were still fresh in our mind from a visit in that region. We had been under the impression that that species was extinct, but were painfully surprised when



we learned it was not. What mischief such men can do to bishop and faithful, needs no explanation.

4. The data of the Directory, as we quoted them in our article.

Guided by these reasons, we penned the article that has aroused so much ire.

Our aim was to get at the facts, and we have received more of them than some people will like to hear.

In the first place we received a copy of a decree of the Propaganda, dated Feb. 8th, 1901, in which it is stated that the plaintiffs of Okarche had no case whatever against their Bishop. It has been said that this ruling was one-sided; yet until proof to the contrary is forthcoming, the presumption must be in favor of the Propaganda, since that institution ever has, and now is, upholding "unity in the diversity of languages," not unity in the oneness of the same language. Hence we may rest assured, had there been real reason for complaint, the wording of that decree would have been somewhat different, even if the authority of the Bishop was upheld.

Next, *THE REVIEW* is in receipt of a letter from Msgr. Meerschaert himself, who, though a party in this matter, is a bishop of the Church and plainly entitled to a hearing and a degree of credence. The letter is dated Guthrie, March 15th, 1901, and we are authorized to quote:

.... There are a great many good German people in this Vicariate, and they are well satisfied with the care they have received by our priests, most of whom are able to hear confessions in German.

The trouble has come only of a few people, and that kind of people is to be found everywhere, especially in new territories: they have given lots of trouble to their own German priests, and they try the same elsewhere.

The German language in Okarche was only an excuse by the disturbers, and they have admitted this again and again. They wanted to manage all ecclesiastical affairs and order priests and bishop around. And as they could not succeed, they organized rebellion. More than two years ago they made a petition to the Apostolic Delegation at Washington, and after careful examination of the facts, the Delegation answered

that they had to submit to their lawful ecclesiastical authority.

Several petitions were made in this manner, and finally they sent their grievances to Rome, and Rome answered as in the enclosed copy (decree quoted above.)

W—, an ex-seminarian, who educates his children in the public school (his daughter graduated from the public school last year) and half a dozen leaders are the cause of all the trouble. They have transported their batteries to Oklahoma City lately. They had two annual meetings. They style themselves "the German Catholics of Oklahoma"—but they are not—rather the anti-Catholic Germans, since they met against the will of the bishop and priests, and only to fight them. The good Catholics remained at home and would have nothing to do with them.

They all know very well that my German people are as dear to me as anybody else, for I don't believe in nationalism in the Church. I tell the Germans, they would do wrong not to teach their children German; that they should see that both languages are acquired by them, for their material and spiritual welfare.

We keep up the Sisters' school in Okarche, and German is taught. They can learn their catechism in German or in English, and the same for confessions. Two years ago, I confirmed 23 candidates in Okarche. They had been told that they could make their confession in German or in English; of the 23, *twenty-two* made it in English! On the 5th of this present month I confirmed 48 candidates, and of these only very few made their confession in German.

.... As you said in *THE REVIEW*, three priests who had to be sent off, had a good deal to do with the instigation of the trouble. It was their way of repaying me for too much kindness in the past, kindness they had much lauded in public before.

J. F. MEIFUSS.



.... The Polish Catholics of this country are working hard for a second American Congress. They want a representative of their nationality in the episcopate and are bent on showing their numbers and influence by a grand national demonstration. There is a feeling in many circles that if they persevere, they will succeed. I hope they will, because it seems to me no more than just and proper that such a strong and good element of the



Church in America have among the bishops at least one man who understands their character and national peculiarities, and on whom they can depend to strenuously advocate their rights on every occasion.—BEZIMIE.

....The Anglican sect has a successor to the late Bishop Creighton, of London, in the person of Canon Ingram. And this is how the appointment came to be made, if we may believe our daily papers: Eighteen months ago the Canon was jilted by Lady Ulrica Duncombe, because of her family's opposition to her marrying beneath her station. The difficulty, so it is said, was explained to Queen Alexandra, and now King Edward VII., as supreme head of the Church of England, makes his first episcopal selection by naming Canon Ingram to the vacant see of London. The Bishop of London ranks as an Earl, has two or three places, and a salary of \$50,000 a year. And soon, Lady Ulrica will be the wife of Lord Bishop Ingram.—J. W.

....On March 14th the committee of the German Reichstag to which the Centre's bill for religious toleration had been referred, took up the discussion of this important measure. The Centre submitted a large batch of documents bearing on the subject, and Deputy Gröber of the same party made a formal statement to the effect that the bill referred solely to the free exercise of religion, both in private and in public, and not to the school question or the question of church property. It is directed against any established State religion, and we are glad to learn from the Cologne *Volkszeitung* [No. 243] that the bill has some show of passing the Reichstag, at least in its essential features.

....The *Osservatore Romano* [No. 64] publishes the text of a Latin letter addressed by the Pope to Cardinal Vaughan and the English bishops, wherein Liberalism and Rationalism are condemned anew and the necessity of the union of the English Catholics with the Holy See is emphasized.

....According to the *N. W. Catholic* (No. 31) the erection of a new see in the Dubuque Province, with headquarters at Sioux City,

will be announced on April 17th, on the occasion of Abp. Keane's investiture. Bishop Lenihan of Cheyenne is to be its first ordinary.

The new diocese in Pennsylvania, the *Pittsburg Observer* (No. 44) learns, will be made up of the counties of Cambria, Blair, Somerset, Bedford, and Huntingdon, taken from the Pittsburg Diocese, and of the counties of Clinton, Center, and Fulton, taken from the Harrisburg Diocese. The five bishops of the State met in Philadelphia on Feb. 26th to make nominations for the new See.

We reproduce these news-items "sous toutes réserves."

....The French Chamber of Deputies, by a vote of 303 to 220, has passed the Associations Bill, which commits Catholic France to a war on the Church and now lacks only the almost certain consent of the Senate to become a law.

....The Commissioner of Internal Revenue has notified collectors in all parts of the country that if they have assessed taxes on legacies for religious, literary, charitable, or educational societies or institutions since the passage of the amended war revenue law on March 2nd last, they shall make claims for abatement of the same and inform the parties against whom such assessments have been made of the provisions of the law in this regard.

....The Baptists, in an official manifesto to the President, have openly declared against the principle of religious education of the youth and for a godless school system. The reader will find the text of their pronouncement in an article by Thomas F. Woodlock in *Mosher's Magazine* for February. Will they now be entirely logical and make their own the claim of one of their most prominent ministers, the Rev. Madison C. Peters, to be "American even before Christian"?

....The leading paper in the *North American Review* for March is "The Pope's Civil Princesdom," by Mt. Rev. Archbishop Ireland. It contains no new argument, but we are glad to see the temporal power defended by such a man in such a periodical.



## Subjects of the Day.

**A Vicious Circle?** The New York *Sun*, in putting a quietus editorially on a controversy which has been raging among its correspondents concerning the authority and authenticity of the Scriptures, declares (March 14th) that the habit of so many, of quoting the Bible to sustain their arguments, is merely begging the question. "It is idle, therefore, for people to argue about the Bible or to assume to draw from it divine support for their arguments, if they differ as to that premise" (the dogma of its inspiration.)

Since Gerhard wrote his famous *Loci theologici* (1621) it has been one of the traditional objections of Protestantism that the Catholic Church was guilty of arguing in a vicious circle, by first explaining Sacred Scripture by its own authority, and then establishing that authority upon Scripture. It is true the Church does this; but with different objects and under different points of view. Whoso is within her pale, receives from her the Holy Scripture and together with it its content, not as a dead letter, but explained by the Church. Whoso is outside, but acknowledges the Bible as a historically trustworthy book, is referred to the Bible for the proof of the Church's authority. In this case the argument is one *ex concessis*.—A. P.



**Our National Disgrace.** How absurd it is to call lynching "a rude form of justice," was shown in the recent deplorable affair at Rome, Tenn. It was not any brutal or outrageous crime that aroused the village to the killing point, but a somewhat doubtful case of theft involving a petty sum. The "rude justice" of the mob did not even fall upon the negro who was suspected of the crime, but, when he had escaped their hands, upon his sister, whose complicity in the theft was only conjectured. It was a case of simple, bestial infuriation—a body of American citizens and voters who had to kill somebody, and failing

of their intended victim, finally killed a woman for a matter of a hundred dollars. Recriminations do no good in a case like this. It is a matter for profound humiliation and self-searching. Could there be any nobler work, any finer policy of expansion, than to extend the blessings of true civilisation to Rome, Tenn., and to the hundreds of other communities which have forgotten or disregarded "the lesson of civilisation"?



**Mr. Thorne and the Globe Review.**

It gives us the keenest pain to see the brilliant editor of the *Globe Review* drifting slowly away from the Catholic Church, to which he has devoted a decade of zealous literary activity. The position he takes in the current number on the Roman question is diametrically opposed to the teaching of the papacy; his remarks about the Church\*) are uncatholic and scandalous, and his incidental references to the Sovereign Pontiff unfilial and rude.†) And what are we to think of the sort of piety he professes?

Personally, I want no image, statue, rosary or relic to aid me in the worship of Almighty God in Christ Jesus. The essential spirit of God is as clear to my spirit as the sun to my natural eyes.... but if ninety per cent. of the Church membership is still in the state of the blind man whose eyes were partially opened, and who sees, as he saw men as trees walking, and if the image of Jesus, Mary and Joseph and the rest are on experience found to be helpful to this vast percentage of Catholics, why let the Fathers and the Bishops do as they will (page 107).

The spirit of No. 41 of the *Globe Review* is the spirit of negation and rebellion, and forebodes evil.

Every now and then, says Cardinal

\*) Here is a sample: "This is the way of the modern Church. It rests scarcely anything upon the merits of the arguments used and the positions taken, and it seldom appeals to the reason of mankind, but, as in this case, it perpetrates a lot of rot at second hand, claims for this rot some papal authority, some 'great name,' and by this sort of temporal power expects to force its vile old straw down the throats of mankind and crowd it, undigested, unseasoned, and unfit for spiritual food, into the souls of the human race" (p. 4).

†) Cfr. pp. 7 and 10.



Newman,†) you will find a person of vigorous or fertile mind, who relies upon his own resources, despises all former authors, and gives the world, with the utmost fearlessness, his views upon religion, or history, or any other popular subject. And his works may sell for a while, he may get a name in his day; but this will be all. His readers are sure to find on the long run that his doctrines are mere theories, and not the expression of facts, that they are chaff instead of bread, and then his popularity drops as suddenly as it rose.

Somehow, this passage always recurs to our mind lately, when we take up a copy of the *Globe Review*.

Poor Mr. Thorne! If ever, he needs the prayers of his friends at the present critical juncture.—A. P.



***The Relic-loving Britons.***

The English are the most relic-loving people in the world—barring the relics of saints.

In no other country, perhaps, would a slice of bride-cake—though a queen's—have been kept for sixty years, and then sold at auction for seventeen guineas. That, according to the *Tablet*, was the price paid the other day in London for this uneaten memento of the marriage of Victoria and Albert. The skeleton piece of cake still inhabited the little box in which it had been posted from Pimlico in days when posts were young. What, then, is the sentiment among non-Catholics which makes a bit of cake which the Queen herself never even touched, worth at auction far more than its weight in gold?



***Protestants Claiming St. Patrick.***

In a sermon on St. Patrick, delivered on March 17th in the Freemont Street M. E. Church at Gloversville, N. Y., and reported at some length in the *Morning Herald* of that city, the Rev. Dr. T. G. Thompson said among other, more recommendable things, that Patrick—

in one sense had no creed but his Bible, and faith in God, and trust in man. The church of Rome had no connection with the church in Ireland until its great apostle had

been dead 600 years. Then the connection was not normal nor voluntary; it was forced. . . . Patrick did not hear confessions as a priest. He had been dead 900 years before that custom came into recognised practice.

Flagrantly gratuitous assertions like these, do not, by any rule of logic, merit serious refutation. For the sake of an enquirer, however, and because it is latterly becoming more and more the fashion for Protestant ministers to preach on St. Patrick and to claim that he was not a "Roman Catholic," we ask with the *Pittsburg Observer* (March 21st):

If he was not a Catholic, in union with the Holy See at Rome, how do they account for these facts? 1. He was appointed bishop by a Pope; 2. We never hear of Mrs. St. Patrick, who would have been indispensable if he had been a "Catholic" of the Protestant variety; 3. He founded monasteries and nunneries, and dedicated to God St. Brigid; and 4. He made the Irish intensely Roman Catholic. Figs don't grow on thorns. A truly Catholic people devoted to the Pope as Primate, as Bishop of Bishops, as the visible head of Christ's Church, is not made by a missionary independent of Rome.

Confession is as old as the Church. Dr. Thompson ought to read Origen (Hom. 17 in Luc. 2, 35); Cyprian (De Lapsis, 18, 29); Basil (Reg. brev. 228); Clement of Rome (Ep. ad Cor. 1, 51); Irenaeus (Adv. haeres. 1, 13); Tertullian (De poen., c. 3, 10; Hom. 5 in Jerem.); Cyrill (Cat. 1, 5); Ambrose (De poen., 2, 6), etc., and the acts of the ancient councils. If Anastasius Sinaita, for instance, says (De sacra synaxi, n. 5) that a Christian should confess his sins to Christ through the priests before receiving holy communion, that is enough to shatter Dr. Thompson's assertion that auricular confession postdates St. Patrick by 900 years.—A. P.



***Objectionable Bills in the Illinois Legislature.***

The Federation of the German Catholic Societies of Illinois is circulating throughout the State, for the signature of all its members, three petitions, addressed to the educational committees of both the House and the Senate, and the Judiciary Committee of the House of the legislature, protesting

†) 'The Idea of a University,' p. 129.



against Senate bills No. 21 and 88 and House bills No. 22, 232, 10, 66, 9, 8, and 509. Senate bills No. 21 and 88 provide for public school kindergartens and for the extension of the highschool system and are objectionable because they would increase the burdens of the tax-payers unnecessarily, while they would not benefit the majority of the citizens. House Bill No. 22 provides for the establishment of a commission, to be known as the Educational Commission of Illinois, with arbitrary power, which might harm parochial and private schools, and is unjust inasmuch as it limits the power to confer degrees to such universities and colleges as have a productive endowment of \$100,000. House Bill No. 232 provides for free schoolbooks. No. 10 arranges for the free conveyance of children to the public schools in districts covering an area of four

square miles. No. 9 provides for an extension of the highschool system, and No. 8 for the expending of public school money for school libraries. All of these bills are Socialistic in tendency and would increase the taxes unnecessarily without benefitting the masses. House Bill No. 509 is also opposed, because it aims at a concentration of power and would lessen the influence of the public upon the school system.

We sincerely hope the protest of the Federation of the German Catholic Societies, in conjunction with the emphatic, if somewhat unorganised, opposition of the Catholics of Chicago, will kill all of these objectionable and dangerous measures. The incident is a forcible *demonstratio ad oculos* of the need of Catholic federation. It would also seem to indicate that the best way to bring about national federation is by local or State federation.—A. P.



## The Question of a Catholic Daily.

### I.

TO THE EDITOR OF THE REVIEW.—*Sir*:

A Catholic daily is much talked about, but little headway has yet been made. THE REVIEW has taken a very guarded position, and, in my judgment, wisely so. I have some experience in relation to establishing a daily paper with a decided Catholic tendency. A Catholic English daily, if ever established, will require a large amount of capital, a goodly portion of which would have to be invested in machinery, to compare with rival establishments favorably in all respects. A Catholic daily will have to work its way up by its merits. Advertisements, the great source of income for all dailies, do not come until merit and sufficient means are at hand to secure its future.

Where is the required capital to come from to undertake an enterprise worthy of the cause? A half million dollars, in my judgment, will be needed to start and to keep the

enterprise alive for the first four years at least, and then, it is but a venture at best. If it is to be a real Catholic journal, select matter only can be accepted for the advertising columns, which will curtail the income materially from the start.

Where is the paper to be located? No matter where it is located, only the locality immediately surrounding can be counted upon for subscribers. How many daily papers, for instance, from New York, Detroit, Chicago, Philadelphia, Cincinnati, Pittsburg, Baltimore, Boston, and other important points East, New Orleans South, Chicago, Milwaukee, and other points North, Kansas City, Omaha, Sacramento, San Francisco, Portland, and other points West, are subscribed for in St. Louis? I do not know, but I undertake to say comparatively very few. No matter where a daily paper be located, subscriptions will be very limited outside of the immediate bailiwick.



Then, where is the staff of editors to come from? My experience has been that much greater demands are made upon the ability of editors for a Catholic paper, than on others, because of the more educated class of patrons such papers have.

Other important points I will not now enter into. Only one suggestion. It is this: If we Catholics had a complete organisation, insuring unity of action in all matters of Catholic interest, say parish organisations—not beneficiary or selfish societies,—which are well and do good in their way—parish organisations looking only to the higher and larger interests of Catholicism, it could be arranged to have a thorough Catholic on the editorial staff of every important daily paper, whose duty it would be to see that Catholic principles are properly brought out, and falsehoods, attacks and the like promptly and vigorously suppressed or repulsed. I think in this mode is our remedy for the time being. H. J. S.



## II.

TO THE EDITOR OF THE REVIEW.—*Sir:*

The letter which I mailed you some weeks ago appeared all right, through your judgment of its worthiness and my permission to publish it, rather than "request." The title which you gave me, "Enthusiast," drove me to my "Century" to ascertain if there were not a reflection in the term which would lessen the good desired thereby to be encouraged. I am in a quandary still.

I have followed carefully the notes of encouragement appearing at times in THE REVIEW regarding "the daily," since you conferred upon me the honor of obtaining a Catholic Carnegie. It seems to me that, while a fund is certainly needed to launch the enterprise, a Carnegie endowment is not to be looked for or required to keep it going. Solid Catholic progress has never depended upon

endowments, but upon the multitude of interested individuals. Take our churches, schools, and institutions of charity. Have they not all been erected and filled by the interested multitude of individuals—the multiplied contributions of the many? This principle promotes greater interest on the part of the projectors, as well as in those who contribute their mite, or make the sacrifice for a laudable purpose. This is the ground of my suggestion of a central bureau of all Catholic subscribers to Catholic papers in the United States and a "tentative copy sent to all such readers." Since the suggestion of the Augustinian priests, recently, of a contribution by a thousand or two thousand priests to a launching fund, (towards which "my drop in the bucket," \$100 was offered) I was told by Monsignor Lynch, of Utica, that Rt. Rev. Bishop Tierney of the Hartford Diocese has very practically endorsed the above principle of interesting the multitude by a tentative copy. At the conferences of his priests for a synod he formulated this plan. Namely, that a free tentative copy of the *Catholic Transcript* be sent to every Catholic home in the State of Connecticut, asking them to subscribe if they wished to encourage the Catholic press, or not, just as they choose, the edition, of course, to be strong on such points as a Catholic paper should be.

As I am anxious to get advice from eminent men regarding my suggestions in the published letter from my pen, will you kindly forward to me 20 copies of THE REVIEW containing my letter. It has been much talked of here among your readers and very favorably, and I have but one copy. Trusting that you will have no difficulty in sparing that number, and hoping that you will not let the Catholic daily rest because of "foregone conclusions of failure," I remain, yours sincerely,

(Rev.) J. S. TIERNAN.

Camden, N. Y., March 26th.





## Book Reviews and Literary Notes.

*Vade Mecum ad Infirmos.*—Editio quinta emendata, 1901. Herder, St. Louis, Mo. Net 25 c.

This is a very handy and useful little book for priests. It contains, besides the necessary Latin prayers for the administration of the sacraments and similar purposes, a number of prayers, both in English and German, to be said with and by the sick, e. g., before and after communion, before and after extreme unction, or from time to time during a protracted illness; moreover, various exhortations and appropriate aspirations or ejaculatory prayers for the sick and dying. Nothing can be better adapted than such prayers and admonitions, to inspire the patient with the sentiment necessary or desirable for a happy death. The prayers are devout and easy.

In the German column a literal rendering would have been preferable for "the precious blood," on p. 6, for "Most beloved Father," on p. 35, and for "Jesus of Nazareth, King of the Jews," on p. 41. A few printing mistakes have escaped the proof-reader's eye. We should like to see the "Vade-Mecum" in the hands of every priest who has to visit the sick and dying.

A JESUIT FATHER.



*Apes and Monkeys.*—Their Life and Language.

By R. L. Garner. With an Introduction by Edward Everett Hale. Boston: Ginn & Co.

The N. Y. *Evening Post's* learned critic has already pointed out (March 18th), that this volume is in great part a reprint from 'The Speech of Monkeys,' 1892, by the same author; that the new material is principally gossip about captive partly trained monkeys and apes, with matter collected from the natives and traders in Africa, and some anatomical and other data, comparatively little of which is new to science.

The outcome of the hundred and twelve days Garner spent in an iron cage in the jungle was indeed small. We have before us much talk around the subject, considerable

about what the author is yet going to do, and a notable display of the great I. The title of this book gives more latitude than that of its predecessor, but one can hardly see that the iron cage and the many years of Mr. Garner's time have greatly advanced our knowledge of the anthropoids.

Among present conclusions, we note that it is impossible to represent sounds of "monkey speech" by any literal formula; that the "speech" of monkeys is not of a high order, but appears to have been developed from an inferior type; that it is usually limited to a single word or sound, and is answered in the same manner; that all the sounds made by monkeys refer to their natural physical wants, and that the author did not foresee the difficulties. One of the most certain of his discoveries in 1892 was the negative shake of the monkey's head, in which sign the author then believed he had "found the psycho-physical basis of expression." In 1900 the climax is said to have been reached in training an ape to make a sound somewhat resembling the French word *feu*. A minor discovery is that miasma is necessary in order that gorillas may be kept in good health; another is that tobacco smoke is fatal to them; and a third is a slimy python.



### Literary Notes.

—It might be well to warn our readers against buying a late historical work, 'Six Thousand Years of History.' I bought it and got fooled. It is anti-Catholic in tone. Speaking of the attitude of Leo XIII. in regard to the temporal power of the Holy See, it says: "How long is this farce to be kept up?" (Vol. vii, p. 400). Of Leo X. it asserts that "he revived the practice of Alexander VI., the sale of indulgences, or the permission to commit sin." (Vol. vii, p. 196.)—JOS. M. THIES.

—The great department stores have hitherto dabbled in so many things that we are



not at all surprised to see one of them, the Siegel Cooper Co., of New York and Chicago, publishing a monthly literary magazine. The *Book World* seems to be already well established, but it was only the other day that a copy (Vol. vi, No. 4) strayed into our sanctum. It is brimful of stories and literary palaver, profusely illustrated, and altogether quite readable. Madison C. Peters signs as editor. Is he identical with the Rev. "Mad" C. Peters, of the Baptist denomination, of New York, who is credited with the saying that we must be "American before Christian" and has acquired an unenviable national reputation for anti-Catholic bigotry?—A. P.

—It is hard to get an Englishman to acknowledge that there can be such a thing as intellectuality in the United States. In fact, we have no literature, according to the average Briton, except that which pertains to humor. It is refreshing to note, therefore, that Prof. Quiller-Couch, of Oxford, has included in his pretentious work 'The Oxford Book of English Verse,' recently published,

at least two poems of American authors, one by Longfellow and one by Whittier.—A. P.



### A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

**Before the Most Holy,** (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

**Meditations of the Life, the Teaching and the Passion of Jesus Christ.** For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net. \$3.50.

**The Passion,** by Rev. M. J. Ollivier. Net \$1.50.

**Education in California,** by Rev. P. C. Yorke. Paper. 10c.

**The Comparative Number of the Saved and the Lost.** A study by Rev. N. Walsh. New edition. Net 75c.

**St. Augustine's Manual,** or Little Book of the Contemplation of Christ. Net. 25c.

**The Wizard's Knot,** by Rev. Dr. Barry, \$1.50.

**Mooted Questions of History,** by H. J. Desmond, 75c.

**The Heart of Pekin,** Diary of the Siege, May-August, 1900, by Rt. Rev. A. Favier. Paper. Net, 10c.

**Biblical Lectures,** by Rev. Francis E. Gigot. Ten Popular Essays. Net, \$1.25.

**Passion Sonnets and other Verses,** by R. Metcalfe. Net, \$1.

**Catholic Pioneers of America,** by John O'Kane Murray. Revised Edition. Net, \$1.

**Milly Aveling,** by Sarah T. Smith. 85c.

**The Cave by the Beech Fork,** by Rev. Henry S. Spalding. 85c.

**The Jubilee Manual,** Being the Meditations of Bishop Bossuet, etc. Net, 25c.

**The Sweet Enemy,** by Katherine Tynan. Net, \$2.



## The Editor's Notebook.

We learn on good authority that the Rev. Budlowski, whose suicide was noticed in last week's REVIEW, was an unworthy priest and that no blame attaches to Bishop McGolrick in the matter. Rev. B. did not even belong to the Duluth Diocese. Bishop McGolrick had taken him on trial, out of pure charity, but could not keep him. The unfortunate man had neither faith nor vocation and his suicide was but the execution of an oft-made threat.



Our confrère M. Tardivel, of *La Vérité*, of Quebec, strongly opposes the compulsory education plan of Deputy de Grosbois, of the Dominion Parliament, but is unable to refute that gentleman's authorities, because he neglects to give chapter and verse. The authorities quoted in favor of compulsory education by Mr. de Grosbois are: Msgr. Sauvé, Msgr.

Ketteler, Jerome de Medicis, Taparelli, St. Thomas. That is a goodly array, to be sure. We don't know about Jerome de Medicis, but the other authorities of the Canadian deputy are the same that were quoted by our own Dr. Bouquillon in his famous pamphlet, 'Education, To Whom Does It Belong?' If Mr. Tardivel wants to have the particular passages, which Mr. de Grosbois, no doubt, like Dr. Bouquillon, distorts, together with a concise refutation of the entire thesis of compulsory education, let him procure Fr. James Conway's, S. J., admirable brochure, 'The State Last' (F. Pustet, New York, 1892.)



We have lately published some notes on the necessity of keeping the holy-water stoups in our churches clean, to avoid the danger of con-



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tagion. The *Revue Ecclésiastique*, of Valley-field, Canada (No. 6), points out that there are ecclesiastical regulations on this subject, the conscientious observance of which will meet all the requirements of modern hygiene. In the Episcopal Ceremonial (c. vi, no. 2), e. g., we read: "Aqua benedicta singulis saltem hebdomadis renovetur," that is, the holy-water in the fonts should be renewed at least once a week. The old Quebec ritual says: "The pastor should see to it that the fonts are kept clean and are well scoured every Saturday evening to receive a fresh supply of holy-water on Sunday." No doubt similar regulations have been made elsewhere.



Dr. Hermann Cardauns commemorated on March 15th, the twenty-fifth anniversary of his appointment as editor of the *Koelnische Volkszeitung*, which under his wise and brilliant management has grown to be not only a great newspaper with three editions daily, and the leading organ of the Centre party in Germany, but the best-edited Catholic daily newspaper in the world. Alongside of his arduous journalistic activity, Dr. Cardauns has found time to write a number of valuable historical and literary works and to deliver many popular scientific lectures. We hope and pray that he may long continue in the editorial tripod, for while able Catholic journalists are not quite so rare in the Fatherland as in this country, editors of the calibre of Dr. Cardauns are even there not easily replaced.



Prof. E. Benjamin Andrews, writing in *Leslie's* (No. 2376), gives it as his opinion that the chief lesson of the Boer war, which has not yet been discussed publicly, is: If a nearly independent State like the Transvaal may be coerced, surely any colony may be, and once Englishmen generally feel the force of this conclusion, unless they have shed their old nature, this war will chill and kill colonists' loyalty as no other event has done since the American Revolution. We should not be surprised, indeed, if in Australia, where federation has much increased the colonies' sense of

dignity, agitation for independence would begin forthwith. The Canadians too, especially those of French extraction, relish British overlordship scarcely more than the Africanders.



We learn from the *Denver Catholic* (March 23rd) that the pledge of the Knights of Columbus to endow a chair in the Catholic University has not yet been redeemed. Only \$10,000 of the \$50,000 have been raised. It appears to be just as hard as ever to arouse enthusiasm for the Washington institution.



"Society Women to Fast." Under this caption we find in the *Chicago Chronicle* of March 26th the following despatch from Boston:

A number of prominent exclusive society women of this city will spend three days this week in prayer, fasting, and contemplation. They will go into retreat at the chapel of the convent of Notre Dame to-morrow and it will end Thursday with a breakfast in the convent. The retreat will be conducted by Jesuit fathers in accordance with the rule of St. Ignatius of Loyola and with the idea of preparation for the solemn festival of Easter. Among those who will thus fast and pray are [follows a list of eighteen names.]

While we have no desire to disparage this novel departure of Boston's society women, we are involuntarily reminded of the words of Jesus:

Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father, who is in secret; and thy father, who sees in secret, will reward thee. (Math. vi, 16, 17, 18.)



We continue to read much about the conversion of M. Brunetière, editor of the *Revue des Deux Mondes*. The *Freesman's Journal*, of March 23rd, for instance, reproduces a glowing article on the subject from the *Literary Digest*. But we have yet to learn from a reliable source that the famous French critic has formally abjured his errors and heresies and has taken up the practice of the Catholic faith. Fine speeches do not make a man a convert.



## With Our Exchanges.

In a recent issue we referred to the claim of the Buffalo *Catholic Union and Times*, of having the largest circulation of any Catholic paper in this country. A Buffalo pastor writes in this connection :

Don't you know how that is? [I send you a copy of the *Union and Times* to-day, to show you. Every month 25,000 copies containing the assessment notice are mailed to the members of the C. M. B. A., costing them nothing, individually. By this arrangement, the circulation of the paper took a big jump.

We do not grudge our Buffalo contemporary the increase in circulation thus gained (though it might boast a little less about it), but wish the practice would be imitated by other Catholic organisations that now issue periodical assessment notices in a quasi-news-paper shape. If the Catholic Knights of America, for instance, would contract with a popular Catholic weekly like the *New World*, or the *Church Progress*, or the *Catholic Tribune*, to print their assessment notices once a month and send the issue containing them to every member, they would not only save a portion of the money they now waste on their own monthly journal (which is an abomination from the journalistic standpoint) but also contribute towards the support of the Catholic press and the consequent intellectual and moral elevation of their membership.

\* \* \*

We beg to draw the attention of the editor of *L'Imparziale*, of San Francisco, "the only Italian Catholic paper in the United States," to the libelous article concerning the immigrants of his nationality, printed in *Leslie's Weekly* of March 23rd, under the title "Startling Facts About Our Pauper Italian Immigrants." By taking up and treating such subjects promptly and vigorously, he will serve the cause of his countrymen and of Catholic truth better than by reproducing ancient homilies and profound disquisitions on Socialism.

\* \* \*

The Boston *Weekly Bouquet* lately reported an instance where the renewing of his sub-

scription to his favorite paper was held by a court of probate as sufficient evidence of the sanity of a man whose last will and testament was in dispute. The editor of the Antigonish *Casket* thereupon looked over his mailing lists, and was saddened at seeing how many prominent men among his subscribers could not have their wills proved in that fashion (March 23rd).

The editor of THE REVIEW has not looked over his mailing lists for fear of making a similar discovery.

\* \* \*

The keen editor of the *Sacred Heart Review* (whom, by the way, we last week erroneously credited with a critical note on Irving Bachelor's 'Eben Holden,' which had been clipped from the *Messenger of the Sacred Heart*) has closely examined the several Catholic papers which recently issued St. Patrick's Day's editions in green covers, or printed in green ink, and finds (ed. of March 23rd) that, while they were "very Irish as to their make-up," the patent stuff on their inside pages was an abomination :

Vulgar and libelous sketches and cuts of the kind that appeals to a certain class of coarse-grained Americans as typically Irish and humorous were the prevailing features of these boiler-plate St. Patrick's Day editions.

And he wonders how any Catholic editor could have such execrably bad taste and poor judgment as to allow them in his paper.

\* \* \*

We are glad to accord the benefit of regular exchange to the *Catholic Herald*, a weekly newspaper recently established in Spokane, Wash., and edited with considerable journalistic tact and skill by Francis H. Butler and James J. Stuart, both *baccalaurei artium*. The *Herald* issues twelve pages of the former size of THE REVIEW and is nicely printed on extra good paper. We sincerely hope it will prosper, though we can not conceal our misgivings. The far Northwest is not a promising field for such ventures.

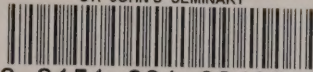
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